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ABSTRACT

This collection of abstracts is part of a continuing series providing information on recent doctoral dissertations. The 20 titles deal with a variety of topics, including the following: (1) the rhetoric of the Moral Majority, (2) epideictic rhetoric in the works of 16th cntury humanist John Colet, (3) rhetoric and the Equal Rights Amendment, (4) John Wesley and the women preachers of early Methodism, (5) a fantasy-theme analysis of the rhetoric of the Symbionese Liberation Army, (6) the paranoid style in rhetoric, (7) corporate rhetoric of the atomic power industry after Three Mile Island, (8) secular religious images in presidential broadcast economic policy messages from 1923 to 1983, (9) the rhetorical function of narrative in the preaching of Baptist minister John Claypool, (10) antiwar rhetoric in Massachusetts Federalist newspapers from 1812 to 1815, (11) fantasy-theme analysis of the rhetoric of prison inmates, (12) Arkansas governor Winthrop Rockefeller's political speeches from 1964 to 1971, (13) Plato's conception of persuasion, (14) the rhetoric of Quebec independence from 1960 to 1980, (15) rhetoric in the security clearance hearing of J. Robert Oppenheimer, (15) the speaking of Hubert H. Humphrey in the 1968 presidential campaign, and (16) a rhetorical analysis of the sermons of Pope Innocent III. (HTH)

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Abstracts of the following dissertations are included in this collection:

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THE SERMONS OF INNOCENT III: A RHETORICAL ANALYSIS

THE RHETORIC OF THE MORAL MAJORITY: TRANSFORMING PERCEPTIONS OF OPPOSITION

Order No. DA8503422

BREWER, DOUGLAS FRANCIS, PH.D. *The University of Nebraska - Lincoln*, 1984. 209pp. Adviser: James F. Klumpp

This study investigated how the Moral Majority responded to opposition during the first four years of its existence. Working from a resource mobilization perspective, the dissertation argues that movement organizations are similar to their institutionalized counterparts, with needs to rationally coordinate individuals into collective pursuit of their goals. Opposition typically poses exigencies for movement leaders; leaders' response may determine whether opposition will have negative or positive consequences for the movement. The study argues that Moral Majority's leaders confronted opposition by casting the struggle with the opposition into an intense "battle" for morality. Drawing upon the resources of morality as symbol and the battle metaphor, they cast critics as evil enemies and members as heroes defending the social order. This rhetorical perspective strengthened the movement by providing such intangible successes as delegitimizing criticism and legitimizing its ideology; enhancing identification/unity, and morale; strengthening the authority of leaders to direct a variety of collective actions, and so on. Thus, the study concludes that the perspective taken on opposition helps sustain and mobilize the movement as a collectivity in the sociopolitical world.

EPIDEICTIC RHETORIC IN THE WORKS OF JOHN COLET

Order No. DA8424583

BRUBACHER, DEMAS, PH.D. *Memphis State University*, 1984. 153pp. Professor: Marcus W. Orr

The past history of Renaissance preaching has emphasized individual preachers in their relationship with church and secular authorities. Little attention has been given to an analysis of their sermons and other writings. This kind of research is fundamental to the construction of a sound history of the place of sermons in a period well-known for its emphasis on classical oratory. This dissertation analyzes the epideictic rhetorical quality of the writings of John Colet, English humanist and Dean of St. Paul's Cathedral in London during the sixteenth century. The method employed to ascertain this epideicticism is to apply the six-point model proposed by John O'Malley. In his *Praise and Blame in Renaissance Rome*, he described the function of this model by analyzing the epideicticism of the papal sermons delivered before the Vatican court from 1450-1521. In step-by-step fashion each of the six categories of what constituted an epideictic work are defined and then applied in turn to all of the extant writings of John Colet. Classical epideictic rhetoric paid close attention to good Latin, sources, structure, literary unity, *res*, and purpose. The epideictic emphasis of Latin involved philology, grammar, and history. The sources quoted were an integral part of the text rather than appended proof-texts. The structure was freer than the tightly segmented thematic sermon. The literary unity consisted of an harmonious theme, contrasting with the disunified parts of the university sermon. The subject matter pertained to the central issues of the Christian mysteries rather that to theological disputes. Rather than persuasion through argument, the purpose of the epideictic sermon was to move the audience through "praise" and "blame" to admiration and imitation that was not rote but relevant to Renaissance society. Colet's writings have had some attention in the past, but no systematic consideration of their epideictic character has been made. His writings, vocational position, and sermons delivered on special occasions demonstrated a new relation to things. Epideictic rhetoric was the verbal medium of Renaissance ideals and institutions. Although he was in transition from medieval thought, Colet adapted the humanist *studia humanitatis* to Christianity. This new Renaissance rhetoric fostered reform in education, sermonizing, and ethical concerns.

RHETORIC AND THE EQUAL RIGHTS AMENDMENT: CONTEMPORARY MEANS OF PERSUASION

Order No. DA8422368

CAULFIELD, PETER JAMES, A.D. *The University of Michigan*, 1984. 324pp. Chairperson: Ralph Williams

Rhetoricians have traditionally tried to describe the structure and function of persuasive speaking and writing in their society. To date, however, they have usually confined themselves to examinations of more or less standardly developed speeches and written texts. Though still pervasive, these modes of discourse constitute only a fraction of "the available means of persuasion" in contemporary rhetorical situations. This study, an analysis of a decade of discourse generated by the Equal Rights Amendment debate, extends the purview of rhetorical analysis to include a much broader and more representative range of modern rhetorical formats.

Discourse samples were gathered directly from the principal organizations on both sides of the issue, including religious groups, and from mass media newspapers and magazines. Five pro- and anti-ERA leaders were also interviewed in order to better assess opposing belief systems as those relate to their often different rhetorical choices.

Chapter II establishes the hypothesis that the ERA--as the most visible symbol of "feminism"--was potentially threatening to many women and men in America. The rhetoric itself is then analyzed (Chapters III through VII) within five distinct categories: ad hoc print rhetoric, ad hoc electronic rhetoric, religious rhetoric, mass media print rhetoric, and (editorial) cartoon rhetoric.

The study concludes first, that anti-ERA rhetoric recognized that potential threat in ERA and sought to exacerbate it through pervasive emotional appeals; this was especially true in their ad hoc print rhetoric. By contrast, it was found that pro-ERA groups either underestimated that same threatened reaction to the amendment or purposely chose to ignore it; their rhetoric instead focused overwhelmingly on what present themselves as rational economic arguments.

Finally, the breadth and variety of discourse formats encountered strongly suggests a need for a more fluid definition of rhetoric, a definition which accurately reflects the rapidly changing nature of persuasive communication in today's society.

JOHN WESLEY AND THE WOMEN PREACHERS OF EARLY METHODISM

Order No. DA8423937

CHILCOTE, PAUL WESLEY, PH.D. *Duke University*, 1984. 467pp. Supervisor: Frank Baker

Women helped to make the Methodist revival of the eighteenth century a powerful religious movement of enduring significance. The women preachers, in particular, exerted an influence which was both practical and theological. Up to the present time, however, no

systematic study has appeared in which the role and influence of women preachers is seen as part of and in the light of the larger evangelical revival. The purpose of this study, therefore, is to examine this phenomenon in depth and to demonstrate the unique contribution which these women made to the eighteenth century revival of religion. The question of women preachers combines personality, history, and theology in such a way as to reflect the very nature of the Methodist movement as a whole and its unique position within the history of the church.

A wide variety of primary source materials, including manuscript journals and letters, have been utilized to demonstrate the influence of women in the nascent revival, the consequent evolution of their roles as pioneers and leaders within the Societies, exhorters and public speakers, preachers and evangelists. The approach has been a combination of chronological and topical methods. Within a chronological framework, the study traces the emergence of women preachers within early Methodism in Britain and their relationship to John Wesley.

A substantial introduction provides the necessary contextual framework for an examination of this theme between the years 1739, when the first Societies under the direct supervision of John Wesley were founded, and 1791, when he died. A concluding chapter describes subsequent developments up to 1803, by which time the preaching of women was either restricted or formally prohibited within the Methodist Societies. The appendixes include biographical outlines of forty-two Methodist women preachers identified from the period, a comprehensive list of letters related to the question of women's preaching, and an exhaustive sermon register for the female preachers.

This study fills a conspicuous gap in the scholarship concerned with the evangelical revival of the eighteenth century, reveals fascinating aspects of John Wesley's theology and practice, and recovers a rich legacy of the Wesleyan tradition which has been heretofore-lost.

A CRITICAL ANALYSIS OF THE RHETORIC OF MYRTLE FILLMORE, CO-FOUNDER OF UNITY Order No. DA8504868

Cooper, Rose Marie, Ph.D. *Wayne State University*, 1984. 237pp. Adviser: James S. Measell

This dissertation focusses on the rhetoric of Myrtle Fillmore, the woman who inspired a religious movement called Unity and who served as co-leader of that movement. This study seeks to answer the question, "What are the central themes in the rhetoric of Myrtle Fillmore?" Although critical studies have been undertaken on the Unity movement and on the rhetoric of Charles Fillmore, no scholarly study existed of the rhetoric of Myrtle Fillmore. Moreover, while the rhetoric of Charles and Myrtle Fillmore coincides at many points, there are sufficient distinctions to warrent separate analyses. Charles Fillmore authored numerous books and articles explicating the Unity philosophy, while the bulk of Myrtle Fillmore's writing is found in *Wee Wisdom*, a magazine for children which she began in 1893 and edited for many years.

This dissertation is historical-critical in nature; it traces the development of Myrtle Fillmore's rhetoric within the Unity philosophy by describing her rhetorical acts, interpreting those acts, and evaluating them. To describe the rhetorical events, primary source materials were used: *Wee Wisdom*, as well as *Modern Thought*, *Christian Science*, *Thought* and *Unity*--various names for the same metaphysical magazine--plus two books published posthumously. This study also takes into account biographical and historical elements that affected Myrtle Fillmore's rhetorical acts.

Myrtle Fillmore's basic rhetorical premise for both audiences of adults and children was that one's thoughts rule one's world; thus, by changing their way of thinking, people can change the conditions in their lives. Since humans are one with God, which Fillmore defines as Mind, they can tap into God-Mind and hold thoughts of Good which manifest the same in their outer world. Fillmore gives the subject of health and healing more attention than any other concept, purporting that one has a right to perfect health, since it is part of a person's inheritance as a child of God. All of Fillmore's rhetorical premises contain the underlying concept that thought is the essence of life.

A FANTASY-THEME ANALYSIS OF THE RHETORIC OF THE SYMBIONESE LIBERATION ARMY: IMPLICATIONS FOR BARGAINING WITH TERRORISTS Order No. DA8429966

Covert, Lorrie Anne Schmid, Ph.D. *University of Denver*, 1984. 185pp.

This study was a rhetorical analysis of the discourse of the Symbionese Liberation Army (SLA). It purposes were to identify and explicate the rhetorical vision of the SLA, to discover the motives that completed them into action, and to proffer implications of rhetorical criticism for bargaining with terrorists.

The approach used in this study was Bormann's fantasy-theme method for discovering and analyzing rhetorical visions. In the vision of the SLA, the scene took place in America--specifically in the "war zone" of the Oakland-Berkeley community. The SLA envisioned America and the world as controlled by the setting of oppressed conditions. The victims in this drama were the people, prisoners, and the SLA members themselves. The villains were those in control or the enemies of the people--specifically, the Hearsts, educational institutions, and the FBI and all political police. The SLA's actions were the declaration of war and fighting and attacking in the revolution.

From this vision, a possible motive of the SLA's actions was derived--eliminating control in the setting around them. This motive, then, compelled the members of the SLA to fight against those they envisioned as the oppressors.

The rhetorical vision discovered in the terrorist group of the SLA suggests the utility of employing the fantasy-theme method to terrorist discourse to aid in bargaining with terrorist groups. Fantasy-theme analysis makes two major contributions to the literature on bargaining with terrorists--a contribution to bargaining models that deal with threat and a contribution to theoretical basis for communication strategies.

THE PARANOID STYLE IN RHETORIC: A GENRE STUDY Order No. DA8501465

Di Mare, Lesley Ann, Ph.D. *Indiana University*, 1984. 149pp.

This study identifies the rhetorical strategies of Eldridge Cleaver, Jose Angel Gutierrez, and Dr. Billy James Hargis as a genre of the paranoid style and determines the common constraints that gave rise to those strategies. An analysis of each spokesperson's use of language patterns, hyperbole, argument, and ultimate terms in representative samples of their discourse was conducted to determine the manner in which their style evolved. The particular characteristics of the paranoid style as identified in Richard Hofstadter's *The Paranoid Style in American Politics* guided the analysis.

The results of this study indicate that the paranoid style as a genre of rhetorical strategies is evident in the discourse of Cleaver, Gutierrez, and Hargis serving the ostensible purpose of motivating particular audiences to take action against the forces which attempted to bring about the purported destruction of the groups

Cleaver, Gutierrez, and Hargis represented.

Aside from arguing that the paranoid style does, indeed, exist as a genre, this study suggests several areas of research which deserve attention from the scholar. First, an examination of the paranoid style or the paranoid form is worthy in that such a form may provide the basis for identifying the existence of a social movement. Second, the relationship between paranoid rhetoric and religion might suggest other types of rhetorical strategies which instigate a "nonsecular" type of thinking on the part of an audience. Third, when the "paranoid style" is most likely to emerge and if its use by the spokesperson is conscious or subconscious deserves consideration. Finally, the paradoxical use of the paranoid style may be noted in that spokespersons who employ this style often represent groups who are ideologically polemic as is the case with Eldridge Cleaver and Billy Hargis. Thus, similar rhetorical strategies are used for the accomplishment of similar purposes of opposing views.

CORPORATE RHETORIC OF THE ATOMIC POWER INDUSTRY AFTER THREE MILE ISLAND

Order No. DA8500365

Dionsopoulos, George N., Ph.D. *Purdue University*, 1984. 291pp. Major Professor: Richard E. Crable

The accident at Three Mile Island altered dramatically the operating environment of the nuclear power industry. Realizing that public opinion would play a major role in determining the future of atomic power in this country, the industry embarked on a unified effort to "resell" the idea of nuclear energy.

This study investigated the industry's post-Three Mile Island advocacy campaign by examining the industry's "media environment" from March 1979 to November 1980. These data indicated public relations damage caused by the accident, and how the industry reacted.

The six research questions addressed in this study focused upon elements of how, and in what way the accident damaged the "image" of the nuclear power industry; how the industry responded; and what audiences were targeted during this campaign.

This study found that the atomic power industry responded as a "political actor" after Three Mile Island. The industry's rhetoric was designed to exert "definitional control" over the rhetorical situation by offering industry definitions of the events at Three Mile Island, and of the "need" for atomic power. The rhetorical strategies of purification and transcendence were used to illumine this rhetoric. This study examined the industry's use of the specific tactics of newspaper advertisements, spokespersons, and pseudo events.

"SERMONS ON AMOUNT": SECULAR RELIGIOUS IMAGES IN PRESIDENTIAL BROADCAST ECONOMIC POLICY MESSAGES, 1923-1983

Order No. DA8503921

Doyle, Terrence A., Ph.D. *Howard University*, 1983. 658pp.

This study is a critique of mass-mediated Presidential economic policy messages from a "dialectical perspective" based in Kenneth Burke's theory of Dramatism. The study explores (1) how Presidents use secular religious images to discuss economic policy matters, (2) how such Presidential rhetorical strategies are motivated by a recurrent rhetorical situation, (3) how Presidents from Coolidge to Reagan made similar strategic responses to the recurrent situation, and (4) how the secular sermonic form of mass-mediated economic policy speeches is used to transcend divisiveness and to assuage guilt.

The study concludes that (1) Presidents articulate a hierarchy of value images to justify an enduring societal attitude that economic matters are "moral," (2) the recurrent rhetorical situation embodies a dialectic of material and religious motivation, (3) the recurrent situation constrains Presidents to be "faithful" to the precedents of earlier Presidents as well as to affirm the enduring societal value images, and (4) the generic form of the message is comprised of six myths: (a) the pursuit of material happiness, (b) American history as destiny, (c) the corporation in service to the common person, (d) the power of the common person, (e) the ultimate victory over evil and (f) rebirth.

A DRAMATISTIC ANALYSIS OF REV. ALBERT CLEAGE'S ROLE IN THE BLACK PROTEST MOVEMENT FROM 1960 TO 1969

Order No. DA8504870

Elliott, Aprele Gail Marietta, Ph.D. *Wayne State University*, 1984. 135pp. Adviser: Dr. Bernard L. Brock

The sixties was a decade rich in rhetorical protest activity. The Black Protest Movement took center stage to command the attention of the nation and much of the world. Among the national leaders who functioned as protagonists in this drama stood many local leaders such as Rev. Cleage, whose rhetoric galvanized the members of their communities.

The subject of this dissertation is the role of Rev. Cleage in black protest during the sixties. To better understand this role, an examination of the movement at the national level is mounted. Key events are studied which interrelate with the impact of Martin Luther King, Stokley Carmichael and Malcolm X.

A descriptive analysis of Detroit traces the development of a black working class and the growing awareness of social and political issues. The local scene is studied to show why the time was ripe for the emergence of Rev. Cleage.

Methodology. Samples of Rev. Cleage's rhetoric were obtained from a collection in the Walter Reuther Library, articles in periodicals, and material gleaned from Cleage's theological works, *Black Messiah* and *Black Christian Nationalism*. In the rhetorical analysis, the study demonstrates how Cleage takes his audience through the process of pollution, guilt, purification and redemption. The use of recurring themes serves as a potential source of identification for the movement. Dominant strategies locally and nationally are of importance because they are integral to the visions advocated by the rhetors. Strategies and solutions to a problem of great magnitude evolve. By examining strategies, fantasy themes and the redemptive process, an understanding of Cleage and how he worked within the movement emerges.

Conclusions. As a regional leader, Cleage stands out among activists. He kept the issues of urban renewal, school desegregation and black political power before the public. Often abrasive and aggressive, he persuaded his audience to begin to recognize the corrupt system for what it was. His church was considered the home of black militants and his emphasis on black determination made him a citadel of black militancy.

A STUDY IN THE PREACHING OF JOHN CLAYPOOL: THE RHETORICAL FUNCTION OF NARRATIVE

Order No. DA8424689

Erwin, Dan Roland, Ph.D. *University of Minnesota*, 1984. 264pp. Chairperson: Robert L. Scott

This study attempts to explain the influence of the preaching of John R. Claypool, a contemporary Baptist minister. The study focuses critically upon the preacher's use of narrative and argues that narrative (1) functions rhetorically as a symbolic form of inducement that guides the auditor in determining personal and social values, and

that (2) the rhetorical function of narrative is integral to the creating of alternate and life-giving perceptions of reality within the preaching context.

The study concludes that the preacher's use of tragic narratives emphasizes rhetorical distance, serves as the power for a plot reversal within the argument of the sermon and prepares the congregation for a restructuring of values. The tragic format symbolizes the enduring pattern of the triumph of the powerful over the powerless, enabling the preacher to side with the powerless of his congregation and providing perceptions that may be reshaped into alternative modes of existence.

Second, the study concludes that the comic perspective permits the preacher to affirm the power and vitality of humankind, and allows for the restructuring of value premises. The symbolic form of comedy, that of triumph over challenge in conflicts generated by the struggle for power, narrows rhetorical distance, and provides opportunities for surprise and delight.

Third, the study concludes that the narrative perspective of fairy tale is a stylized mode of reality usually existing outside the realm of observed facts, emphasizing the atmosphere of the "marvelous" initiated within a seemingly tragic context. As a depiction of romantic resolution, fairy tale provides significant opportunity for revaluing and lends itself to the development of credibility in the preacher.

As substance, Claypool's use of the tragic, comic and fairy tale narratives affirms and revalues culturally conditioned values. These narratives share value premises that identify the preacher with broadly based American, civil religion and Protestant values to lesser and greater degrees.

"UNNECESSARY," "UNJUSTIFIED" AND "RUINOUS:" ANTI-WAR RHETORIC IN MASSACHUSETTS FEDERALIST NEWSPAPERS, 1812-1815 Order No. DA8500079

HOFFMAN, ELLEN DANA, PH.D. *University of Massachusetts*, 1984. 336pp. Director: Professor Ronald F. Reid

This dissertation is a case study of anti-war rhetoric based on five Massachusetts Federalist newspapers from the War of 1812.

Federalists raised four arguments against the war: (1) they proclaimed their right and duty to oppose it; (2) they claimed it was unjustified; (3) they denounced it as ruinous and (4) they praised fighting men but condemned the war.

Throughout these arguments were images derived from republicanism, apocalypticism, the American Revolution and the Constitution. Republicanism taught that fragile republics must limit power and preserve civic virtue. Apocalyptic images depicted the Republicans as sinners; God favored the Federalist cause. The Revolution symbolized resistance to tyranny; the Constitution embodied republican principles. (1) Federalists justified their right and duty to oppose using the Constitution and the Revolution. The First Amendment protected all free speech. The duty to oppose originated because all citizens of a republic must speak on public policies, particularly wrong ones. Federalist opposition was modeled on Revolutionary resistance to British tyranny. (2) Federalists demonstrated the war was unnecessary and unjustified by refuting Madison's justifications for it. They concluded that sinister Republican conspiracies to crush the Federalists and the American republic had actually caused the war. Apocalyptic images revealed Republican wickedness and Federalist righteousness. When the war became defensive, Federalists supported it in order to protect the republic. (3) Federalists denounced economic ruin, civilian suffering, political oppression and moral corruption caused by war. Huge war costs and administration regulations were destroying the economy. Civilian suffering was blamed on the Republicans; the British treated civilians well. Political oppression from the standing army, French alliance and the Embargo propelled the nation toward despotism. Moral corruption increased because God disapproved of the war. Republican images portrayed the danger to the fragile republic; apocalypticism depicted the righteous Federal cause. (4) Federalists distinguished fighting men from the cause for which they fought. Battle losses proves the war could not be won; victories sacrificed brave lives in vain. Federalists attacked Madison for inadequately supporting the military and downplayed allegations of British brutality.

The Federalists concluded that loyal citizens opposed the unjustified, ruinous war. The only way to preserve the republic was to oppose the war.

A RHETORICAL STUDY OF WINTHROP ROCKEFELLER'S POLITICAL SPEECHES, 1964-1971 Order No. DA8425874

JONES, MERRILL ANWAY, PH.D. *The Louisiana State University and Agricultural and Mechanical Col.*, 1984. 214pp. Supervisor: Professor Owen Petterson

The purpose of this study was to analyze rhetorically the political speeches of Winthrop Rockefeller, 1964-1971. Criteria for the study were determined by the theories of Lloyd Bitzer, Ernest Bormann and Kenneth Burke, which as a whole, interrelated to give full understanding of Rockefeller's phenomenal political rise in Arkansas.

Examined were the political conditions in Arkansas prior to Rockefeller's emergence as the Republican Party leader in 1964. Application of Bitzer's situational theory revealed that the controlling exigence, the lack of a two-party system, was the direct cause of other exigences such as poor racial conditions, poor educational standards, poor economic growth, and the inferiority complex. The rhetorical audience was composed of poor white farmers, who were Democrats, uneducated beyond the ninth grade, prejudiced against blacks, and resentful of outsiders especially Northerners. Rockefeller, a resident of the state since 1953, faced constraints in his campaigns for governor. The constraints included his political affiliation, name, wealth, shy personality, and status as an "outsider."

Application of Bormann's fantasy theme analysis revealed Rockefeller as a *Moses* figure and super-hero who wanted to lead the people into the promised land. The villains in the conspiracy drama, whose corrupt practices polluted the hierarchy, were Orval Faubus, Jim Johnson and Marion Crank, power figures of the one-party rule. Fantasy themes that chained out to mold the rhetorical vision, "Era of Excellence," were better education, better industry, better jobs, better roads, better prisons, and better government. Those who participated in the vision aspired for progress, excellence, independence, and honesty in government. They feared corruption, tyranny, and digression.

Rockefeller's rhetorical vision met the political constraints of the situation demonstrated by his victories in 1966 and 1968. Thus, in Burkeian terms, the hierarchy was restored. The basis of identification was Rockefeller's conscious attempt to isolate and propose solutions to major problems perceived by Arkansans.

Although Rockefeller's vision was shared by the majority of Arkansans, they grew weary of his conflicts with the legislature. He was defeated in 1970 by Democrat Dale Bumpers.

A FANTASY-THEME ANALYSIS OF THE RHETORIC OF PRISON INMATES Order No. DA8429970

METTEE, DOROTHY BAKER, PH.D. *University of Denver*, 1984. 107pp.

This dissertation was a rhetorical analysis of the discourse of prison inmates. The purpose was to determine whether there are "world views" common among inmates that could provide insight into

their motivations that could be used to design programs for rehabilitation that effectively would meet their needs.

The approach used in this study was Bormann's fantasy-theme method of discovering and analyzing rhetorical visions. In the vision of the inmates, there are two separate worlds: the world inside the prison and the world outside the prison. The setting of the inside world for inmates in high-security institutions is characterized by oppression, violence, bleak physical surroundings, and slow-moving time. The outside world setting is viewed as both desirable and disappointing. The inside world setting for inmates in low-security institutions is compared relatively favorably to the environment in high-security institutions. The outside world is seldom discussed in terms of setting.

The characters who emerge in the inside world of high-security institutions are guards, convicts, the parole board, and the prison system. Convicts do not fit into any particular mold and are not categorized in consistent terms. Characters in the outside world are society and government. In low-security institutions, the same characters emerge but are viewed less negatively.

The overall action theme of the vision of prisoners is maintaining the system, and all characters except inmates participate in that action. Inmates must survive in response to the maintaining of the system.

From this vision, a possible motive of the inmates' actions was derived--control over one's own destiny and power over other people and forces. These motives, then, compel the inmates to survive in the face of the maintenance of the system.

THE INFLUENCE OF A LIBERAL HOMILETIC TRADITION ON *STRENGTH TO LOVE* BY MARTIN LUTHER KING, JR.

Order No. DA8426854

MILLER, KEITH D., PH.D. *Texas Christian University*, 1984. 214pp. Adviser: Jim Corder

The sermons of Martin Luther King, Jr. were influenced by a Social Gospel homiletic tradition that included Harry Emerson Fosdick, George Buttrick, Halford Luccock, J. Wallace Hamilton, and Howard Thurman. In his 1963 collection of sermons, *Strength to Love*, King at times borrowed from the sermons of these Social Gospel homileticians and also from the sermons of Phillips Brooks, a nineteenth-century abolitionist preacher.

The influence on King of Social Gospel preaching signifies that King did not form his views about social and theological issues simply by wrestling with intellectual giants, as he suggested in "Pilgrimage to Nonviolence." His ideas and his rhetoric were also shaped by a liberal preaching tradition that attempted to reconcile the various philosophical and theological perspectives that he discussed in "Pilgrimage."

Not only did King borrow from Social Gospel preachers, he also added original Social Gospel material to his sources. Even though his language often echoed that of Brooks, Fosdick, Buttrick, Hamilton, and Thurman, King's leadership of the civil rights movement added an original and powerful *ethos* to his condemnation of segregation, poverty, and war.

King's tendency to borrow portions of sermons represents a collision between oral homiletic tradition, which seem to foster borrowing, and a twentieth-century literary tradition, which does not. By deciding to borrow, King chose to satisfy the imperative of oral preaching--to sway an audience--instead of the rules of print culture.

THE TRUE RHETORIC: AN ANALYSIS OF PLATO'S CONCEPTION OF PERSUASION

Order No. DA8504403

MURRAY, JAMES STUART, PH.D. *University of Pittsburgh*, 1984. 317pp.

The theme of the dissertation is Plato's conception of persuasion. A search of the literature on the subject reveals a general tendency to interpret Plato as denying to persuasion any philosophically significant function. On this received account, Plato treats it as a technique of communication contrasted with, and when necessary employed in place of, dialectic. The dissertation challenges this traditional interpretation by arguing that there is, for Plato, a use of persuasion which aims at, and can lead to, knowledge.

There are two parts to this project. The former is philological in nature and investigates Plato's use of πείθειν and πείθω, highlighting the exegesis of contexts in which the traditional account of persuasion seems inadequate. The study of Plato's use of the verb (in chapter one) under three headings--teaching and education, Socrates' mission, and arguments from the dialogues--strongly suggests that he saw two distinct uses of persuasion. Only one of these uses (here labelled "sophistical") has been recognized in secondary literature, and it has been presented as the complete picture of Plato's view of persuasion. The other use (here labelled "Platonic"), while playing no part in the existing account, is clearly connected to educational enterprises by Plato. Furthermore, Plato's use of the noun (chapter two) disallows any complete distinction between persuading activity and teaching by showing both as productive of πείθω.

The latter part of the dissertation is more philosophical in its approach and discusses Plato's criticism of rhetoric, the *art* (τέχνη) of persuasion, identifying two procedural inadequacies as grounds for Plato's condemnation of late fifth and early fourth century rhetoric rather than its character as an art of persuasion. In the *Gorgias* (chapter three) and in the *Phaedrus* (chapter four) "ignorance on the part of the rhetor" and "impropriety of the rhetor's goals" brings Plato's judgement down upon Gorgias *et al*. Analysis of Plato's description of true rhetoric in the *Phaedrus* (chapter five) suggests the procedure by which a man might be led to knowledge through the persuading activity. On these grounds a position of philosophical prominence is found for persuasion in Plato.

THE RHETORIC OF QUEBEC INDEPENDENCE, 1960 - 1980

Order No. DA8426067

OLIVER, RICHARD WAYNE, PH.D. *State University of New York at Buffalo*, 1984. 440pp. Chairman: Professor Mary B. Cassata

The paper argues for a new framework for the analysis of rhetorical movements and presents a theoretical approach. This approach calls for the identification and analysis of the major and minor metaphors as the key indicators of a rhetorical movement, and then proposes a framework for the evolution of movement rhetoric through three phases, definition, dialectics and denouement. Within this framework, the isolation and explication of rhetorical action, objectives, strategies and tactics are then possible.

The study then applies this approach to rhetorical movement of Quebec independence, from 1760-1980. The paper notes that there has been a continuous nationalist rhetorical movement in Quebec ever since the British Conquest in 1760. This nationalism has manifested itself in at least four different but related political orientations.

The nationalism movement in Quebec employed the major

metaphor of "French Canadian as special race" until the 1950's. During the 60's, however, Quebec nationalism was energized by a new metaphor, "Quebec as nation," and legitimized by the addition of credible leadership. René Lévesque, in particular, gave the movement new life, and political respectability. The surviving social democrat nationalism of today is decidedly independentist. The independentist and social democrat political party, the Parti Québécois, was elected to power in Quebec on November 15, 1976.

In the early 60's, the independentist rhetors turned their attention to giving French-speaking Canadians a new image of themselves as Québécois. In addition, they added drama to the movement by the objectification and vilification of the enemy. This helped solidify and promulgate the movement. A further important rhetorical strategy was the evolution of the definition of their goal from separation, to independence, and finally to sovereignty-association.

The acknowledged leader of the independentist movement, René Lévesque, developed and used many persuasive minor metaphors based on economic, historical and personal/religious themes. An analysis of audience responses, based on the extensive public opinion polls taken in Quebec from 1960-1980, is provided. Included is an analysis of the efficacy of rhetorical arguments based on public opinion polls taken during the period. An overall assessment of the movement is given in the final chapter. Further study of this important rhetorical movement is called for.

A RHETORICAL ANALYSIS OF THE SECURITY CLEARANCE HEARING OF J. ROBERT OPPENHEIMER UTILIZING SELECTED CONCEPTS OF KENNETH BURKE

Order No. DA8500624

ROBERTS, ELIZABETH ANN, PH.D. *Ohio University*, 1984. 302pp. Director of Dissertation: Ray E. Wagner

The 1954 AEC Security Clearance Hearing of J. Robert Oppenheimer has posed a paradox for analysts of that event which resulted in revocation of security clearance for the "father of the atomic bomb." Various studies have focused on the McCarthy-era influence, the intramilitary rivalry for nuclear weapons arsenals, and the renewed interest in national security; yet none have satisfactorily determined the means the U.S. government used to discredit and impugn the character of one of its most esteemed advisors. This study, however, examines the language of all participants--witnesses, counsel, and Personnel Security Board--during the nineteen days of the Hearing to ascertain why and how the government reached its verdict.

Concepts explored by theorist Kenneth Burke were applied to the rhetorical dimensions of the Hearing. Participants' language was coded for presence or absence of "Identification," "Hierarchy/Order," "Guilt," and "Victimage." Matrixes were used to examine incidences of those concepts in day-to-day conduct of the Hearing; in testimony of Oppenheimer, defense, and government witnesses; in language of counsel for the defense and government; and in language of the Personnel Security Board.

Analysis of the data shows that the Board ignored the overwhelming evidence of identification with Oppenheimer's beliefs and actions. Rather the Board and AEC focused on "violation" of the existing governmental Hierarchy. Furthermore, seventy-five percent of incidences attributing Guilt came from the government attorney and chairman of the Board, not from witnesses' testimony. Analysis of the rhetorical elements demonstrates that the verdict was almost foreordained--no matter the evidence Oppenheimer's clearance would have been revoked. In Burkean terms, Oppenheimer was a "victim," a "misguided sinner," a "secular variant of the heretic." This study permits a more focused analysis of the verdict and reveals a method by which further exploration of the Hearing documents might be conducted. The study also indicates possibilities for use of the Burkeian concepts to analyze similar discursive phenomena.

THE SPEAKING OF HUBERT H. HUMPHREY IN THE 1968 PRESIDENTIAL CAMPAIGN: A STUDY USING CERTAIN CONCEPTS OF MILTON ROKEACH

Order No. DA8429133

SAUTER, KEVIN O'BRIEN, PH.D. *The Pennsylvania State University*, 1984. 334pp. Adviser: Dr. Eugene E. White

There were two objectives in this study. The first objective was to make an analytic-descriptive study of certain aspects of the speaking of Hubert H. Humphrey in the 1968 presidential campaign. The second objective was to test whether certain concepts of Milton Rokeach concerning cognitive and behavioral change can be applied to qualitative rhetorical analysis. The concepts selected from Rokeach's theory of values and value change were these: values, value system, self-concept, self-satisfaction, self-dissatisfaction, and two-value model of politics.

This study developed a method to examine speeches delivered by Humphrey before a variety of listener subgroups, some with freedom/equality placements in their value systems determined to be similar to Humphrey's, and some with freedom/equality placements dissimilar to Humphrey's. These speeches were examined to see if they contained "informational statements" and/or "interpretational statements." Informational statements are assertions made by the speaker that may enable listeners to identify the relative placement of freedom/equality in their value systems. Interpretational statements are assertions made by the speaker that seem capable of causing listeners, first, to recognize cognitively that either conflict or consonance exists between their placement of freedom/equality and their self-conceptions as moral/competent persons, and, second, to experience an affective state of self-dissatisfaction or self-satisfaction concerning their value placements.

In fourteen speeches Humphrey delivered to listeners with freedom/equality placements dissimilar to his, one hundred forty-nine informational statements and one hundred twenty-four interpretational statements were found. In two speeches delivered to listeners with freedom/equality placements similar to Humphrey's, fifteen informational and eleven interpretational statements were found. These findings led to the conclusion that Humphrey's speaking in the 1968 presidential campaign did seem capable of enabling listeners to locate the placement of freedom/equality in their value systems and might have caused the listeners to experience an affective state of self-dissatisfaction or self-satisfaction with the value placement. It was also concluded that certain concepts of Milton Rokeach are useful in the qualitative rhetorical analysis of public messages, although subject to a number of limitations.

THE SERMONS OF INNOCENT III: A RHETORICAL ANALYSIS

Order No. DA8503787

VAUSE, CORINNE JORDAN, PH.D. *University of California, Santa Barbara*, 1984. 297pp.

Because of the great political and spiritual power he wielded, Pope Innocent III has always been a subject of controversy. In the many studies of his career, however, his sermons have been neglected as a source of information. This study, therefore, presents a rhetorical analysis of the sermons as a means of better understanding the man and his actions.

By comparing Innocent's sermons with those of other medieval preachers, this study places his work in its historical setting and in its place in the development of rhetorical theory. An analysis of Innocent's eloquence measures it against Ciceronian standards and shows that Innocent's sermons were well-designed to teach, to delight, and to move his audience.

Innocent's rhetorical invention is well suited to analysis by Kenneth Burke's dramatistic theory of discourse, and an application of Burke's pentad to the sermons indicates that Innocent's world view was what Burke called "mystical," that is, a rhetorical stance that sees all things in relation of their final end. Since for Innocent that end must be in God, such a view may explain the urgency with which Innocent sought supremacy for the Church in the world.

This study concludes with a comparison of the two major sermons of Innocent's pontificate. This shows the coronation sermon to be a clear statement of Innocent's policies, and the Lateran Council IV sermon to be a well designed plan for carrying out those policies. It also demonstrated that Innocent's homiletic works can provide insight into the attitudes and actions of this complex and powerful man.

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